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matters of sanitation, and at times on matters of agriculture. With the passage of time, experience lead them to compare their traditional way of life with that imposed by the colonial government. Some of these ways were found to be not too bad, some even adoptable. This kind of change in attitude through hard experience was fairly significant. By this, people realized for the first time that there were another ways of life besides their traditional one, and that some elements were worthy of adoption. Once the people began to adopt the new way of life, change began to speed up. From the following instances we can see that change in the attitude of people became conspicuous after the 1920's. We have discussed the influence of war and peace, the prevalence of epidemics, and the development of transportation on the attitude of the people (§ 7, 8, 12). Here the change of attitude concerning medical treatment and agriculture will be discussed.

Since treatment of illness touches the innermost part of life, it is only natural that conservative people do not dare to allow an unfamiliar doctor with strange ways of treatment to approach them. For Taiwanese, who had been accustomed to the traditional Chinese medicine and folk medicine, doctors of western medicine, particularly with their injections and operations, were dreaded. During the early years of the Japanese rule there was a prevalence of cholera. Colonial officers compelled the people to take the preventive injection. Great consternation arose among the people, and many of them, particularly young girls, escaped and hid, in order not to have the dreaded injection. In the old city of Tainan a young girl of a wealthy family was escaping in a palanquin, but unfortunately she was caught by a Japanese police on the way, and forced to take the injection. Perhaps because the shock was too great, she died in a short time. Another young girl who took the injection killed herself after she went home, because it was a dreadful shame for a young girl of high standing to expose a part of her body to the public gaze. When a person died, his family had to have a medical certificate in order to get permission for burial. In 1906 90% of the medical certificates were issued by doctors of Chinese medicine, and certificates issued by doctors of western medicine constituted only 10% of the total. The proportion of the latter increased gradually, attained to 45% by 1917 (11:1917, p. 29). By 1920, the number of doctors of western medicine already exceeded those of Chinese medicine, and by 1935, 90% of medical certificates for the dead were issued by doctors of western medicine. Thirty years after 1906, doctors of Chinese medicine and doctors of western medicine had changed positions completely. By 1935, people did not object to injections and operations any more. On the contrary, they even believed blindly in injections, and asked for an injection when they saw a doctor. This was a remarkable change in attitude.

Farmers are tenaciously conservative in their work. In Taiwan, farmers originally used only compost and night-soil, and did not use any commercial fertilizer. When a sugar corporation started to promote the cultivation of sugar cane, they bought commercial fertilizer from Japan, and distributed it free of charge to farmers. Once a